THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

VOL. III.] **MARCH, 1828.** [No. 1.

To the Patrons of the Intelligencer.

By the blessing of the Almighty, we are enabled to commence the third volume of this work. It was to be expected, that many deficiencies would characterize it, as the duties of an Editor can be performed with some degree of accuracy, only, after an experience and practice, of several years. In our case, we have been required to perform all the duties incumbent upon the Pastor of a church composed of a large number of persons, dispersed through a considerable town and its vicinity, whilst every thing connected with the publication of the Intelligencer, excepting the mechanical part, and occasional contributions of matter from a few brethren, (to whom we tender our unfeigned thanks) devolved upon us. This fact, we trust will be received in extenuation of our errors, especially, as we were often perplexed too, by the necessity of meeting the current expenses, by advancing from our own funds. Nevertheless, we endeavoured to render the pages of our Intelligencer interesting and instructive, and so far as we are capable of judging, think, that much important information was communicated, that could not be derived from any other source. What real disciple of Jesus, has not been delighted by the operations of our General Synod, and the signal blessings of God, imparted to its Seminary? What friend of the cause of Christ, has not been cheered by the improvement that has obtained, in our Church, during the last three or four years? And we ask, what Father of a family will ever regret the trifling sum required, to put his children in possession of a work, which will, as long as it exists, answer as a book of reference, to obtain a correct knowledge of the affairs of the Church, during a period, so highly important as that which commenced with the organization of our General Synod, the Seminary, and the appointment of an agent to Europe.

We will not assert positively, that the Intelligencer will be improved in a great degree, but we do venture to promise, that every effort shall be made, as heretofore, to render it worthy of the support of our people especially, and of Protestants generally. Indeed, the original essays—the extracts from the minutes of the different Synods—the operations of our Theological Seminaries, and of various benevolent societies in the United States and Europe, and the series of letters from the Rev. B. Kurtz, all of which are to appear on the pages of the Intelligencer during the ensuing year, cannot but entitle it, to a respectable rank among the periodicals of the present day. True, learned disquisitions and criticisms, with rhetorical flourishes, have seldom occupied our pages. We adopted plainness and simplicity, because our object by editing this work, is not to acquire the reputation of an adept in the sciences, but, to convey facts, and the truth, to our people, (who are not generally literary characters) in such a language which all can understand, and which we hope is at least so chaste, as not to offend the more learned reader. Your obedient servant,

DAVID F. SCHAEFFER.

Frederick, March 1st, A. D. 1828.

The Three Dispensations.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.—Mark iv. 28.

A divine revelation is that knowledge given in an extraordinary manner, by God to man, which unassisted reason cannot acquire. The knowledge of God, which it is necessary for man to possess, has been communicated to him by degrees, in proportion to the expansion of the mind. During the first ages of the world, so much information was divinely given, as suited the character of the times, and the genius of those for whom it was destined. At a later period of time, both whilst the government of the Israelites was a Theocracy, and after they were governed by kings, more extended information was given. Still later, when the proper season had arrived, the fullest revelation occurred, and completed that system, which before had been sketched in outlines.

The first age of religion, extending from the creation to the time of Moses, embraces a period of about 2500 years, and is called the Patriarchal Dispensation. This contained only the elements of religion, but still was deemed sufficient for the necessities of those who received it. It exhibited God as the creator of the world, clothed him with the most holy and sublime attributes, and represented him as the only God to be worshipped. It told man of duties to be performed towards God, which

reason alone could not dictate, and enjoined duties which he should observe towards his fellow creatures. But this divine information in time became undervalued, important duties were slighted, impiety advanced with fearful strides, and ignorance held almost all in bondage. It was then, that the most signal calamity ever known, brought desolation over the whole world. It spared neither the young nor the old; it destroyed all nature; and with the exception of eight persons, there was not one left to tell the fearful tale. After this event, the Patriarchal religion was more fully developed. God made more manifest discoveries of his will, and when he said that through Abraham's seed all nations should be blessed, he darkly announced that a Saviour should come. This promise, assuming the form of a tradition, descended to succeeding people, and was finally interwoven among the beautiful fables of Grecian mythology. When every disease and misery escaped from the box of Pandora, to spread their baneful influence over the world, hope remained; it was the hope of a long-promised, long-expected Saviour.

After the people of Israel had suffered the bondage of the Egyptians, and when it seemed as if God had forsaken his chosen people, then the fulness of time came, when a second revelation was given. This is called the Mosaic dispensation, and embraces a period of about 1500 years, from the time of Moses to that of Christ. The former prevailed whilst the mind of man was in its infancy. The necessary arts of life were known, but that polish which succeeding years gave to man, had not yet brightened the manners of the Patriarchs. They were generous and hospitable, but it was such a generosity and hospitality as a state of nature alone exhibits. It has been found by experience, that wherever the Gospel is preached, the manners of rude nations are softened, and the benefits of civilization appreciated; but the meliorating influence of the Gospel was not decreed for this period of time. Yet the Patriarchs, by a communion with God, more intimate than that which we have, were retained in purity, and not allowed to degenerate into that ignorance and barbarity which characterized the other nations of the earth. The knowledge of the true God was retained. But when Egypt was threatening to eradicate this knowledge, and slavery made rapid advances in debasing their minds, then, and not till then, it pleased God to offer the second dispensation. This however, was not destined to alter any of the fundamental doctrines of the former, but to develope the system of religion transmitted by the Patriarchs. It was besides destined to correspond to that state of civilization which the Jews would attain in later times, and complete whatever dficiencies might exist when they arrived at this point. It was destined more fully to retain the worship of God in opposition to the polytheism and idolatry which marked less favoured nations. It was destined more manifestly to exhibit the truth of God,

In observing the covenants which he had made with the founders of the nation. But its chief destination was to retain the hope and expectation of a Saviour, and prepare the way for his coming; it was to preserve among them that true idea of God to which the deeper revelations of Christ might correspond. That these were the destined ends of the Mosaic dispensations, must be the result of an impartial examination.

The doctrines of Moses revealed more fully the character and attributes of the God of Abraham. They represented him as lenient when he found true repentance; but where hardness of heart, or impiety or a neglect of his laws appeared, his terrible visitations were felt, and the wicked were made to see and tremble. The most minute directions concerning the conduct of the Jews were given, and many duties were enjoined, and many actions forbidden, the observance or non-performance of which formerly, appeared immaterial. Moses introduced many ceremonies in religion, and much of the worship of God was resolved into outward ceremony, that, observation being awakened, reflection might lead the pious mind to internal worship. The ceremonies acting upon the senses, tended to recall the mind from temporal concerns, and animate in the breast, feelings of devotion and gratitude toward that being who so signally favoured them. The observation of the feast of Pentecost, of the year of Jubilee, of the Passover, and of other sacred seasons, tended to elicit grateful acknowledgements for the care and goodness of their God. Sacrifices were enjoined, and rigid obedience to the rules relating to their observance commanded, that no idolatrous practices or adoration to strange Gods should intervene.

In succeeding years, God continued to make new revelations, and gave new knowledge. He still preserved a more intimate communion between himself and man. He inspired prophets to tell of future events, in "thoughts that breathed, and words that burned," and floods of light streamed from on high. During the former dispensation, no one was enabled to pour forth such effusions of piety as the son of Jesse, when the spirit spoke through him, and the strains of Isaiah were acknowledged as radiations from the throne of God. The denunciations of inspired men against error and impiety, caused greater fear, than the face of Moses when it reflected the splendour of God.

But this dispensation was still imperfect. The blade had long since been pulled, the ear was ripening, and the time approached when the full corn in the ear should be seen. The very nature of the Mosaic institutions demonstrates that they were but temporary. As its design was to separate the Israelites from the rest of mankind, many of its ordinances were not calculated for general adoption. It had answered the intended purpose, and a new covenant more durable than the last was established. [*To be concluded in our next*]

Series of Letters by the Rev. B. Kurtz.

NO. 2.

LIVERPOOL, April 28th, 1826.

DEAR BROTHER SCHAEFFER:

My letter No. I. left me in New York the day preceding my departure. The following day at 10 o'clock, A. M. your excellent brother accompanied me in his carriage to "Whitehall," where I bid him a tender adieu, and went on board the steamboat "Nautilus," and with a number of other persons, was conveyed to the packet JAMES CROPPER, lying a few miles off in a state of readiness for setting sail. The passengers having all got safe on shipboard, the orders of the captain, more loudly repeated by his first mate, resounded over the decks, and in a few minutes we were under easy sail, favoured by a gentle breeze and a smooth sea. The hurry and bustle on such an occasion may be imagined: the taking leave of friends, shaking hands, embracing, the good wishes for a safe passage, a speedy arrival, &c. re-echoing from fifty different tongues; and then the stirring and commotion on the ship, the passengers getting their several articles of baggage on board, and depositing and adjusting them in their respective state rooms, the running up and down the companionway, the peremptory orders of the officers to the obedient and industrious crew, mingling with the harsh but cheering notes of the latter,—altogether presented a scene of confusion not easily described.

Our vessel had three masts, her length was 125 feet, breadth 31 feet, and burden 550 tons. The captain was a plain, well disposed and most kind and obliging man, who, upon being informed that it was the wish of the Honorable and Rev. Dr. Strachan and myself to introduce prayer before meat, and in the evening, most cheerfully consented, and afterwards never sat down to the table until a benediction was supplicated, and every day collected the sailors on the quarter deck, to attend evening service. Dr. Strachan is a thorough going and high-toned Churchman from Canada, born in Scotland, and still wearing a three-cocked hat, perhaps as a mark of his predilection for "old fashions," or as a badge of the respectability of his ecclesiastical standing. Pleasant in his manners, and extensively read in the varied learning of his profession, I spent many agreeable hours in his society. He and I preached alternately every Sunday during the voyage, to the crew, and as many of the passengers as were willing to hear us. But alas! such are the dissipation and luxury of the mode of living on our packets, and such the profaneness and disregard for religion, evinced by many of the passen-

gers, that a christian will find but little pleasure in engaging with them in religious exercises. Indeed, religion is almost out of the question; and when a godly person goes passenger to Liverpool, he has need to put on the whole armour of his Master, and to watch and pray without ceasing, lest he be ensnared and seduced by the many temptations which daily beset him. One would indeed imagine that the peculiar circumstances of persons crossing the Atlantic, the awful grandeur of the scenery, the perils of the voyage, the threatening aspect of the foaming surges "rising mountain high," and the conviction scarcely to be avoided of the majesty of Jehovah, and of our insignificance, and entire dependence upon a watchful Providence, would predispose men to seriousness and piety. But no supposition can be more erroneous. Separated as they are from their acquaintances, subject to no checks from their friends, and responsible to no person for their moral behaviour, so long as they remain within only tolerable bounds, they rather give a loose to their passions, and indulge themselves even more than they would do if at home.

The accomodations on these packets are excellent, and not inferior to those of many of our best and most splendidly furnished hotels. The companionway or stair-case leading from the deck down into the cabin, has a small house or pavilion built over it, with windows, benches, and a table in it, which, in unpleasant weather, affords passengers an opportunity of enjoying the comforts of the deck, without subjecting them to its exposures. Nearly the whole of the ship, immediately below deck, is occupied as a cabin, which however is divided into two apartments, the one considerably smaller than the other, and designed more particularly for the use of the ladies. In the midst of the other apartment, a long table extends from one end to the other, which, together with benches on each side, to use a seaman's phrase, "is lashed to the floor" with iron, so that, though in a rough sea, your wine may be upset, your plate dislodged, or its contents be violently transported across the cabin, or discharged into your opposite neighbour's lap; yet you have the comfortable hope that your seat and table will remain firmly fixed, and in spite of the angry element, adhere to their places. Along the sides of the cabin, are small apartments called state-rooms, each containing two births or beds, one above the other, a writing desk and inkstand, a washstand and a looking glass, and affording a little room for a trunk, or two if they are not too large. Part of the door conducting into every state-room forms a Venetian blind, and thus, while it insures privacy, at the same time admits light and air. The cabin passengers, to the number of 25, including but one lady, formed a motley company. We had Americans, Germans, Englishmen, Scotchmen, and Irishmen. We had one from Holland, one from Mexico, one from Paris, two from Jamaica, two

from Boston, two from Albany, three or four from New York, one from Richmond, one from Canada, and one from Old Spain, who passed for a military officer, and is said to have been aiding in waging the wars of Ferdinand in South America, and was now, after the complete discomfiture of the regiment to which he belonged, returning to his native country, ragged, forsaken and destitute.

The manner of living on board the packet was as follows: In the morning, the under or second steward, rang a small bell to notify those who were still in bed, that it was time to rise; an hour afterwards the bell was rang the second time, and we sat down to breakfast; those who remained in their state-rooms on account of sea sickness, or any other cause, had their coffee, &c. brought to them. Breakfast over, the amusements of the day commenced: some sat down to the card table, and others passed the time in reading, and others immediately repaired to the deck to walk about and chat. At 12 o'clock, the bell rang to "luncheon," which was usually a very good cold dinner, accompanied with cider, porter, &c. Luncheon over, the time was variously employed; if the weather was pleasant, the majority betook themselves above again, to read, or perambulate the decks, or chat or laugh, and endeavor to be witty; others resumed the cards, &c. About 3 or 4 o'clock, the welcome chime saluted our ears once more, and summoned us to the cabin, and as many as were not sea sick, partook of a sumptuous and well prepared dinner, usually four courses, and winding up with oranges, almonds, figs, prunes, raisins, hazlenuts, apples, &c. Much wine was consumed at these dinners, and if you would not be thought impolite, you must consent to drink the health of some eight or a dozen of gentlemen; those accustomed to the frequent use of the grapes' juice, generally emptied their glass at every libation, which is thought "gallant," while those not previously in the habit of indulging so deeply in this luxury, and among them *myself*, merely *sipped* instead of *drinking* health, and thus contrived to make two or three glasses answer every purpose. The cloth was removed a little before dusk, when those not disposed any longer to sit over their cups again, made a disposition of themselves according to their varied inclinations. Some hied themselves to their state-rooms to take a "nap," some to the deck to smoke a cigar, to read and lounge, &c. Tea, accompanied with toast or biscuit, was served up at 7 or 8 o'clock. After this there was usually a general "turn out" on deck, and afterwards a general "turn down" again, and the accustomed diversions, including musick, both vocal and instrumental, were resumed and kept up till a late hour. We were furnished with fresh milk and cream from a cow on board; we had a large assortment of poultry, also a number of sheep, which were killed as occasion required; indeed the larder was filled to overflowing. I forgot to mention, that one of the most ration-

al amusements, was the practice of issuing a written diurnal sheet, as a substitute for a newspaper, edited by one or more of the gentlemen in turns. Almost every time it changed editors, its title was altered. For a while it was called "The Aquatic Chronicle," then, "The Cabin Companion," at another time, "The Marine Magazine," &c. It contained an account of the daily occurrences on shipboard, of the number still remaining on the "sick list," of those who were convalescent, &c. &c. On several occasions, some fine poetic effusions appeared; none but original matter was admitted. The sheet was read every day at table during the desert, and proved a source of a good deal of entertainment.

The *English*, though in general not deficient in politeness, nor unwilling to award to our forefathers the meed of well earned praise for their military achievements, yet, some of them still consider us as the degenerate offspring of rebellious ancestors, and now and then take occasion to insinuate this, as well as to depreciate our taste and literature, our customs and manners, and in short, every thing of American growth. We had a young Englishman of this character on board. On all other subjects he was polite, intelligent and liberal, but in relation to our country and its merits, he manifested narrow, contracted and bigotted views, and thus exposed himself to the ridicule and contempt of several high-minded young Americans. One evening the latter collected in a group and whiled away the time by singing "The star spangled banner;" he could not hear this beautiful and patriotic piece of composition without his usual sneers, this was noticed by the Americans, and only provoked them to sing louder and become more boisterous. The Englishman retired to the cabin, and shortly afterwards to bed, or "turned in" as it is expressed at sea. The singers on deck then assembled themselves around the little circular sky-light immediately above his state-room, and roared most vociferously, the words which had proven so offensive, viz:

"The star-spangled banner in triumph shall wave,
O'er the land of the free and the home of the brave."

This tumult was continued nearly till midnight, and until the Briton actually sued for mercy. After having himself repeatedly but in vain begged the "choristers" to cease their noise that he might be able to sleep, he despatched the steward on deck to present his compliments and respectfully to solicit silence, but this also was to no purpose; every entreaty for a cessation of hostilities only made them more obstreperous. Finally, however, he appealed to the captain, and implored his interference, and thus "the bawling knot" was dispersed. After this occurrence "John Bull" assumed fewer airs, and really behaved much better than before.

Our passage across the Atlantic was what is technically termed "smooth and quick," that is, we had but little boisterous weather, and for the most part the wind was favorable. We embarked on the 1st instant, and on the 21st we were within a short distance of Liverpool. In approaching this great commercial city, I was not a little astonished at the immense and almost incredible number of ships from every quarter of the globe entering and leaving the harbor. On one occasion I counted no less than 71 around us and in sight, and it was not a little gratifying to me now and then to behold an American vessel ploughing its way amidst the fleet and often exhibiting a superiority over every ship in point of figure, architecture, and swift sailing. About this time we were becalmed, which is always unpleasant, but doubly so towards the close of a voyage when *terra firma*, which we so anxiously desire once more to tread is in sight. The Captain however hoisted a signal, and in half an hour the "Satellite," a steam-boat plying between Dublin and Liverpool came up, took us on board, and landed us safely the same day in Liverpool. What were my feelings upon arriving at this fast-anchored and far-famed isle, which had so often occupied my thoughts and excited such intense interest in my mind? What the emotions that thrilled through my heart when I first placed my feet upon the land which, though so small, had cut so great a figure in the annals of the world,—which had so long been the mistress of every ocean, whitened every sea with her commerce, supplied every nation with the articles of her manufactures—and which had given birth to a Shakspeare, a Milton, an Addison, a Burke, a Newton, a Boyle, a Locke, a Tillotson, a Lardner, a Fox, a Pitt, and last though not least, a Canning, and an host of other worthies, alike distinguished in the cabinet, the field, and the republic of science? And what the sensations that throbbed in my bosom upon reflecting that through the tender mercy of God, I had been preserved amidst the dangers of the sea, and once more been permitted to set my feet on solid earth in health and in safety? Verily! I felt disposed to prostrate myself amidst the crowd that stood gazing at our approach, and to return thanks to Him who is the author of our existence, "who redeemeth our life from destruction, and crowneth us with loving kindness and tender mercies."

Liverpool is a thriving and bustling place, built on the river Mersey, containing about 170,000 inhabitants, and increasing with great rapidity. Its foundation was laid several centuries ago, but it is only about fifty years since its growth has been rapid, and there is scarcely a vestige to be found of its ancient or original existence. The streets for the most part are narrow and crooked, and crowded with people, who are walking to and fro, with as much activity and apparent concern as if

life and death depended upon their movements. Every one seems to be engrossed in business, and heedless of his passing neighbour, pushes ahead with eager step and with indications in his countenance of a mind full of business. The cause-ways are paved with broad flat stone, and often barely wide enough for two persons to walk abreast; the houses are large, three and four stories high, and generally built of brick. The brick being rough, large, and a good deal daubed with mortar, and the joints not painted as with us, the houses present a sombre and rusty appearance, which is rendered still more unsightly by the dingy effects of the smoke proceeding from the immense quantity of coal consumed in this city. The public buildings, particularly the Exchange and some of the churches, are beautiful and stately edifices, but their appearance is considerably darkened and injured by the smoke that has settled upon them. This deficiency in external splendor, is however abundantly supplied by the elegance and comforts which the interior parts of the dwellings exhibit.

To attempt a description of the docks of Liverpool, would only be to repeat what has been said over and over again a hundred times. Suffice it to say, that these docks struck me with more than ordinary astonishment, they surpass any thing of the nature that I have ever seen, or probably ever will see, and are certainly a proud and gigantic exhibition of art, enterprize, public spirit and liberality. Prince's dock, superior to all the rest, is the place where the American vessels lie, and displays a body of "Yankee ships," which the "sons of the west" cannot fail to contemplate with mingled feelings of pride and pleasure. You may distinguish an American vessel in any part of the globe almost as far as your eyes can carry you, not only by her "bright sides," but also by her beautiful figure, the graceful curve of her deck, the fishlike formation of her bow, her dignified position in the water, and the rapidity with which she cuts through a fleet, leaving all around her in the rear.

In the area in front of the Exchange there is a splendid monument, built of dark marble, and commemorative of the naval achievements of Lord Nelson. But the design of this monument really shocked me and produced from an American friend who accompanied me there to look at it, expressions of indignation. There are four naked figures barbarously bound in chains, bitterly lamenting their wretched condition and having the most excruciating agony depicted in their countenances.—They represent four different nations. Nelson himself is exhibited yielding to a fatal blow which he has received, and the ugly hand of the "King of Terrors" is seen extending from the folds of a flag and laying hold of the expiring hero, whilst a triumphal diadem is in the act of being deposited upon the point of his sword by a figure above, re-

presenting "glory." The memorable words used by Nelson immediately before the engagement of Trafalgar: "England expects every man to do his duty," are four times repeated on the monument, and though none of the fettered victims is emblematic of our dear country, yet the heavy irons thrown around them, the expression of woe and misery in their positions and features, the haughty idea so plainly intimated, that certain nations had been reduced by British prowess to such a state of degradation and irresistible submission as was intimated by the agonizing captives, the towering pride that must have suggested the whole device, were at once repulsive to my principles and painful to my feelings. But *(justitia fiat ruat cælum)* it must notwithstanding be acknowledged, that it is an exquisite piece of workmanship, executed in a masterly style, and well worth visiting by every American who goes to Liverpool.

In traversing the streets of this city I am frequently surprised at the huge size and immense strength of the draught horses. Never before have I beheld animals of this species so large and powerful. On one occasion I saw two of them drawing twenty-two bales of cotton (equal to nearly five tons) loaded on a large, heavy four-wheeled wagon! The carts, drays, &c. are also unwieldy and ponderous affairs, and would themselves be a load for as many horses in our country as are hitched to them in Liverpool. Would it not be worth the experiment to try and import this breed of horses into the United States? I have indeed heard it stated that they would degenerate in our country, but perhaps there may be as little truth in this as in the assertion of the *Abbe Raynal*, that the human species degenerate in the Western hemisphere.

I brought with me from New York a letter of introduction to Rev. Mr. Raffles, L. L. D. He was on a visit to Manchester at my arrival, but has since returned. I found him to be pious, distinguished as a preacher, and mild, graceful, and very agreeable in his manners. He received me with much politeness and gave me an opportunity to deliver a discourse in his church. Having dined with him one day, he showed me his curious and extensive collection of ancient and modern manuscripts, being the hand-writings of many of the kings and princes of Europe, especially of England, and of a large number of distinguished men, from the earliest ages until the present moment. He also has a portrait or likeness of nearly all whose hand-writing he possesses. Dr. Raffles is minister of an Independent congregation, and has succeeded a young gentleman by the name of *Spencer*—who, I was informed, was one of the most celebrated young divines of the present age. He had been but a short time in Liverpool, during which time, notwithstanding his extreme youth, and the splendor of the talents and eloquence with which he had to compete, he succeeded in gathering a numerous congregation, and having a large and beautiful church erected. I had

my boarding with an intelligent and pious lady* who was a member of his congregation, and according to her account of him, which did not appear to be exaggerated, he must have been a man of pre-eminent talents. Even when yet but a mere boy, he commenced addressing the public, and excited admiration and drew crowds after him wherever he preached. Possessed of fine natural parts, of a vivid imagination, of a pious heart, of a never failing flow of rich and powerful language, an unaffected and most engaging simplicity, a holy ardor which evinced how deeply he felt the force of what he said, and indeed of all the requisites of pulpit eloquence, he preached like one belonging to a different and superior species of beings. But alas! no attainments, however pre-eminent and useful, can render us invulnerable to the shafts of mortality. His transcendant powers had not yet developed themselves, the germ had just appeared, the flower just began to blossom, emitting its healthful and refreshing fragrance all around, when death—voracious, relentless death—as if proud of so rich a prey and so brilliant a victory, marked him out his speedy victim, and suddenly cut him off. Whilst bathing one day in the Mersey, he took the cramp and drowned at the age of 21 years! All Liverpool was overwhelmed with sorrow—even the shops were shut up, business was suspended, dismay was impressed upon every countenance, all denominations lamented the catastrophe and participated in the grief. "How unsearchable are the judgments of Jehovah, and his ways past finding out! who hath known the mind of the Lord? or who hath been his counsellor?"

I designed noticing several other subjects, but am afraid my letter is already too long. To-morrow I intend to start for London. Adieu my dear brother, may the light of the divine countenance shine upon you and yours.

BENJAMIN KURTZ.

Reformed Society of Israelites.

Our readers are probably aware, that a part of the Jews in Charleston, S. C. have withdrawn from a regular synagogue, and formed themselves into a separate society. Its third anniversary was held on the 21st of November, when an address was delivered by Isaac N. Cardozo, Esq. The following is an extract:

"In further recommendation of having a portion of our prayers pronounced in the English language, (in all the regular synagogues the He-

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* *Mrs. Richards*, widow of the well known Silas Richards, deceased, formerly a distinguished and highly respectable merchant. This excellent lady keeps one of the best of boarding houses, on the corner of Duke and Slater streets, which I would warmly recommend to Americans visiting Liverpool.

brew is used, which to most is unintelligible,) we also contend for the propriety of following the example of other denominations, in having the principles of our religion expounded to us from the pulpit, in short and appropriate sermons. The experience of others has tested the utility of such a course, and necessity strongly enjoins it; for the least knowledge of human nature will tell us, that of the many who attend places of worship, some do so from fashion, and some from habit and example. Few are influenced by pure feelings of devotion, or the higher duties of morality. We therefore say, if the deeper obligations of religion are to be inculcated with advantage to society, it is necessary to impress deeply on the mind, its spiritual power, its gracious precepts, and all its holy and better influences on the present and future existence of mankind."—[*N. Y. Observer.*

Minutes of the Evangelical Lutheran Synod of South Carolina.

We are indebted to our Agent in Charleston, S. Carolina, for a copy of the proceedings of the South Carolina Synod, which convened at Ebenezer, Georgia, in November, A. D. 1827. On the 23d, the Synod commenced its session, after an appropriate Address and Prayer, by the Rev. Dr. Bachman, President.

The following are the Clerical members in full connexion with this Synod, viz: J. Y. Metze, John Bachman, J. P. Franklow, Michael Rauch, Godfrey Dreher, Jacob Moser, C. F. Bergman, S. A. Mealy, J. Wingard, J. D. Sheck, J. C. Hope, John G. Schwartz. Seven Lay-delegates were present.

The Synod being organized, the Rev'd. Mr. Schwartz delivered a preliminary sermon from Luke 2. 10.

The officers were then elected for the ensuing year, viz:

Rev. JOHN BACHMAN,	*President*
" *C. F. BERGMAN,*	*Secretary*
" *GODFREY DREHER,*	*Treasurer*

A number of petitions from destitute Churches, were presented to the Synod, praying for some provisions, to enjoy the preached gospel, by Ministers of our Lutheran Zion; and every arrangement within the control of the Synod, has been adopted, to meet the wants of the people.

The contributions of the past year, for missionary purposes, amount to $352 65-100. Of this sum $208 were received from the Female Lutheran Society of Charleston. We have upon a former occasion, noticed this association as worthy of imitation by the ladies of our churches,

and we would again call upon our sisters in faith, throughout the United States, "Go and do so likewise."

According to the Parochial Report, eight Ministers, of this Synod, baptised during the past year 357, of which 15 were adults, and confirmed 159, administered the Lord's Supper to 1306 persons, and buried 144.

English and German sermons were preached between the morning and afternoon sessions, on Saturday. The texts prove, that our Ministers in South Carolina, cleave to the pure Lutheran doctrine, and that with the blessing of God, the kingdom of Jesus will be extended through their instrumentality.

On Sunday morning, the Rev. Mr. Bachman delivered a discourse on the reciprocal duties, obtaining with respect to Ministers and their people, from Hebrews, chap. 10, verses 23 to 25. "A large congregation (in the words of the Secretary,) assembled on the occasion, and the Lord's Supper was administered, of which a considerable number participated. We feel persuaded that to many, these exercises proved a time of refreshing from the presence of the Lord; and that the impressions originated by this interesting scene will not soon be obliterated." After an intermission of half an hour, another discourse was delivered by Missionary Scheck, from Luke 13, 24.

The second Thursday in August next, is recommended to be observed as a day of prayer and supplication, for the prosperity of our Zion, and for the general diffusion of religion.

Three Missionaries have been appointed for the ensuing year, to be supported from the funds of the Synod.

The next sessions of this Synod are to be held at Charleston, S. C. and to commence November 20th, 1828.

The following Report upon the state of the Lutheran Church within the bounds of this Synod, is so interesting, that we feel assured, our readers will thank us for inserting it:

The Committee to whom was referred the business of inquiring into the state of the Lutheran Church, within the bounds of this Synod, respectfully report:

That they have made such inquiries as seemed necessary to the purpose for which they were appointed, and have found in the state and prospects of our Church, much to animate and encourage its zealous supporters. With regard to those congregations who are regularly supplied with Preaching by their appointed Pastors, your Committee would merely observe, that there appears to be a general spirit of piety prevailing among them, and that the number of those who come with willing hearts to enrol themselves under the banners of the Cross is fast increasing. Many of our people too have directed their attention towards the means of promoting the knowledge of the Gospel among their suf-

fering brethren within the limits of our Synod. Much has been done by contributions from individuals, and collections in our Churches; and through the zealous labours of our Missionary, (Rev. Mr. Scheck,) three new congregations have been organized since the last session of this Synod.* Rev. Mr. Scheck was engaged as a Missionary by the committee on Missions; commenced his labours on the 2d June; and laboured under the authority of that engagement for the space of two months. In that time Mr. S. rode nearly 900 miles; preached forty-seven Sermons; baptized twenty-six persons; collected forty-five dollars, and expended five. From the report of his Missionary tour, which has been read to the Synod, we have been able to ascertain that there is a wide and extensive field open to zealous Ministers of the Gospel, particularly to Ministers of the Lutheran faith. Many of our people are scattered throughout different portions of South Carolina, some of whom hear preaching but seldom—some of them never from Ministers of our Church; yet there seems to be an attachment existing among them, towards the Church in whose principles they or their fathers have been educated, that offers the most cheerful support and encouragement to three or four pious Lutheran Clergymen, who may be willing to minister to them in holy things, and devote their time and talents to their instruction. Congregations, we believe, may be established in Orangeburgh, Newberry, Edgefield, and other districts of South Carolina—and Churches built immediately, if faithful Ministers were at hand to occupy their pulpits; and though our Missionary did not go over into Georgia, we have no doubt but that new Missionaries would there find an abundant field wherein to labour. Nay, we do not doubt but that our Master's cause in which all Christians are engaged, might be greatly promoted by the mission of Lutheran heralds into the adjacent State of Alabama.

The two congregations situated on the Saltketchers, Barnwell District, South Carolina, deserve particular notice from your Committee. They had been entirely destitute of preaching from any of our Ministers for several years, and though repeatedly solicited to attach themselves to other denominations, they have steadily adhered to the Church of their fathers, and to the principles in which they have been educated. Since the last session of the Synod, they have thrice enjoyed the privilege of having the Gospel preached by Ministers of our faith; and Members of those Churches have come into Georgia to attend our present meeting, for the purpose of prevailing upon some of our Ministers to visit them occasionally. We are happy in congratulating them that they shall, for

*Two of these Churches are in Newberry, and one in Edgefield, in the State of South Carolina. They are now engaged in erecting houses of Worship.

the next year, receive preaching once every month. Yet your Committee cannot but grieve that these zealous Lutherans, and others equally so, should so seldom be enabled to enjoy the blessings they so much desire; and they would fervently pray Almighty God that he would send a messenger who shall go from before his face to this faithful people.

Since then we believe that new congregations may be formed throughout every part of our limits, and old ones be built up again in many parts of South Carolina, we cannot but perceive that there is every thing to excite the industry of our brethren, and stimulate and encourage their exertions. To our people who have the means, it belongs, to give a cheerful support to every measure which may advance the cause, or promote the prosperity of our Lutheran Zion. To this Synod it belongs to pursue the most effectual plan for the purpose of bringing good and faithful labourers into this part of their Master's vineyard. Hand in hand we should go forth with earnestness to this work, looking for the blessings of that Heavenly Being, who is ever ready to bless the labours of his faithful servants with the richest abundance of his grace.

Your Committee are sorry to say that the Sunday Schools in some of our Churches do not increase in proportion to their importance. The Sunday School system is one which has claims upon our people that should be well attended to. It is the nursery of piety; and those who know and value the blessings of Religion, should give their most cordial assistance in rearing the tender plants which require, and demand, their fostering care. Much depends upon the aged and leading Members of our Churches; their example will be a stimulus to the exertions of the young; their precepts will come with greater weight and solemnity upon the minds of the rising generation. With the hope then that this important subject may receive a proper attention, and that our Church may prosper throughout our country, these remarks are respectfully submitted. HENRY MULLER, *Chairman of Committee.*

Extract from a letter to the Editor, dated

BERLIN, Somerset Co. (Pa.) Jan. 19, 1828.

"Three years ago, we succeeded in establishing a Sunday School in this place, after having encountered many difficulties. We had however, still the prejudices of some people to contend with, whilst others could not comprehend the utility of the institution. Still a small number engaged in the cause. Last fall, the Superintendents came to me much discouraged. We fear, said they, our institution will sink; for parents are indifferent upon the subject—children careless, and teachers are inclined to withdraw; whilst a debt has been contracted, to liquidate

which, we cannot obtain the means. What shall we do? I told them that the fault was with us all,—we have fallen asleep,—we have sheathed our swords, and the great enemy of mankind, is evidently breaking in upon us. We must awake,—we must fly to arms; we must put on the shield of faith; take the sword of the spirit and pray!

After this, fervent prayers were offered to the throne of grace in behalf of our Sunday School, both at our prayer meetings during the week, and on Sundays. A meeting of the citizens was called, to adopt some plan for reviving the institution, but we failed. This defeat caused us to cry the more unto our God for help. A second meeting was called, and blessed be God, we succeeded in accomplishing the object. Although the weather was very unpleasant, we had a large and respectable meeting. Money was soon raised to discharge the debt, and to procure books and premiums for the scholars. Persons hitherto prejudiced against us, now take an active part in the school, and a number of both sexes are always in attendance, to aid in teaching. We have both a German and an English school flourishing in a high degree. The teachers meet occasionally, for prayer and devotional exercises. One of the scholars has become serious, and I hope is a child of God. He has given evidence of the power of grace. Upon one occasion some of his old comrades endeavoured to persuade him, not to attend at school, but to go and bathe with them. He not only remonstrated against it, but used powerful arguments, to convince them of the sinfulness of spending the Lord's day in amusements, and neglecting instructions. Though he failed in turning their feet to the school, he attended to his duty. He is now a teacher, and delights the superintendents, by his industry, seriousness, and attention to the duties devolving upon him."

Extract from the Report of the Committee of Superintendence, to whom is entrusted the Sunday School of the Lutheran Church in Frederick.

We are so impressed with the advantages that result from Sunday Schools, that we cannot omit noticing them. The publication of the following, will we hope, encourage young members in all our churches, to engage in the cause of Sunday Schools, although many of those advanced in age are indifferent to it.

This association has existed eight years, and is now in a more prosperous condition than ever before. We ascribe it to the fact, that a number of the teachers have become hopefully pious.

"While the committee mourns the loss they have sustained in the death of some of their associates, who had been actively and zealously

engaged in the common cause of our master, they rejoice in the hope, that they have admitted to the fruition of those joys, which await the faithful in the regions of eternal day. With gratitude do we look up to God, who has brought us safe through the perils and dangers of another year, and permitted us to continue the operations of the association, with, we hope, some degree of success. The school under the organized system, has improved by the experience of nearly eight years—has been regularly conducted, attended by about 160 children, who have been punctually met and instructed by teachers, who we trust, have experienced the truth of what they teach. At no period since the existence of this association had we more flattering prospects,—and it must be gratifying to every friend of the institution, to hear that the school is now partly supplied by teachers of its own rearing, and whose punctuality and serious attention, evince, that the instructions they received, had a due influence upon their minds. Thus with a delightful hope, can we look forward to a period, not very far distant, when the School, from its own resources, will furnish such teachers, as will delight to impart freely, those instructions which they have received through the same delightful channel, and thus not only perpetuate the operations of the association, but furnish society with some of its brightest ornaments, and most useful members. As the influence of Sabbath School instruction is, for the most part, gradual and imperceptible, we have noticed no peculiar cases of spiritual improvement, but there is an evident seriousness manifested by some of the larger scholars, who industriously attend to the duties of the school, and in reciting and listening to the explanation of their lessons, evince a sagacity of comprehension equal to the number of their years. And, from their constant intercourse, with the books of our library, we do hope that they are advancing in religion and morality,—acquiring a fund of useful knowledge, that will fit them for the most important stations in society, and prepare them in time, for the society of the blest in eternity. The number of teachers now attached to this school, is 52—of which 25 are males and 27 females, who declare by the diligence and assiduity of their labours, that they have at heart the interest of those confided to their care, and we trust, are convinced of the awful responsibility of training souls for the courts of eternity. It is a source of gratulation, that the number and attention of our teachers during this year, has been equal to the most sanguine expectations of the committee.—In addition to those who have been regularly called, others have kindly proffered their aid, and lent a helping hand in the good work. Charity prompts us to suppose the purity of their motives,—as the arduous and gainless toils of a Sabbath School-room can offer no bribe, or hold out any inducements of worldly honor or profit, we doubt not, that they

have been actuated by principles, purely spiritual, and have been led by the spirit of truth, to engage in the work of the Lord, who will grant an ample reward to all those who continue faithful in his service."

Notice of Rev. B. Kurtz's Pastoral Address.

The Mission of the Rev. B. Kurtz to Europe has contributed more to effect a reciprocity of feeling, a union of interest, and co-operation of design between us and the trans-Atlantic churches, than any event which has occurred since the establishment of Lutheranism in America. It is, as yet, impossible to calculate the immense advantages that will accrue from this circumstance; but even now, we have abundant cause of gratitude to God, that the results of his tour have been so highly favourable to us, and so truly creditable to to them. Their generosity will never be forgotten,—it will be inscribed on the walls of our Seminary edifice, and even, when it shall have crumbled to dust, they will still be remembered by our posterity with unceasing gratitude. But there are advantages of another character, which will result from this mission. The bond of union between the two churches will be drawn closer,—though the ocean separate them, yet there will be a cordial interchange of sentiment, and mutability of feeling, which will be highly beneficial to the interests of our Zion. Mr. K. has introduced us to each other, and hereafter our communications of friendship and business will be much more frequent, and our habits of intercourse much more paternal.

It was during his absence to Europe in the performance of the responsible office assigned to him by the General Synod, that he addressed this pastoral letter to his congregation at home. The sentiments, the design, and the whole execution accord so fully with our conceptions of excellence, that we have resolved to notice it particularly, and recommend it to the serious perusal of every friend of Zion.

The relations which a Minister sustains to his people, are of a peculiarly tender character. In the Providence of God they have been placed under his spiritual superintendence, and he must watch for their souls, as him who must give an account. He must feel deeply interested in their welfare,—he must, with the exuberance of a mother's affection, yearn over and follow after the wayward child, and rescue him from ruin. It was under the influence of such feelings that Mr. K. addressed his people. The Atlantic was between them,—he had been absent from them a year, and did not expect to see them for five or six months,—yet they laid near his heart; he frequently commended them to the protection of their Heavenly Father,—with all the solicitude of

a parent he prayed for their welfare, and in this short address, he gives vent to a bosom swollen with affection, and pours out his feelings with the generous energy of a father, who dearly loves his absent children.

The plan of the address is quite natural, and the execution good. There is no unnecessary flourish, no superfluous appendage, no straining after novelty. He aims at impressing their hearts with the importance of earnestly seeking an interest in the blood of the atonement. He speaks as though he were addressing them in familiar exhortation,—he does not forget that the same truth cannot be too often promulged. He lays down the whole truth, so that if his people had never heard it before, they would now be totally inexcusable at the bar of final trial.

After addressing the aged, and parents, and the young, where he seems to summon up all his strength, and makes appeals which we would suppose almost irresistible, he devotes a page to "The members of the Church Council," and points out their responsible duties in a masterly manner. We have often thought that church Vestries, generally, were deficient in the performance of their duty. We would not expect too much from them, but if they only knew how much they could assist their Minister, their love for him would induce them to be more active, independently of the high obligations of their high official stations. They are elected by the church to manage its affairs in concert with the pastor, and they are equally answerable to God with him for their official conduct. In a certain sense, they are the pillars of the church, and it is incumbent on them to take the lead in every pious duty. They should watch over the members, promote the spiritual growth of the converted, exercise the discipline against the offending, and endeavour to restore the backsliding. They should study to devise ways and means for the prosperity of the Church, both as it respects its spiritual and temporal affairs. They should set examples of piety, evince an ardent zeal for the extension of the Gospel, and take an active interest in the charitable institutions which are the glory of our age. They should superintend the Sunday School, conduct prayer meetings, visit the sick, reprove the profane, excite the attention of the indifferent, and encourage the pious. In fine, they should perform all the duties incumbent on the pastor, except preach the Gospel and administer the sacraments. Were church councils generally, more attentive to their duties, piety would flourish more extensively, and the labours of the minister vastly alleviated.

Mr. K. concludes his address by adverting to the object of his European tour. Here he appears to have made a convulsive effort,—he gathered all his strength, and we see how it has been spent. Any man who can read this part and not be inspired with a new zeal in behalf of our Seminary, must be dead to the most kindly emotions of our na-

ture. He informs his people how heartily he has been welcomed by the brethren over the water, and how propitiously God has smiled upon his efforts to collect money and books for our Theological School. Then he makes an appeal, which, it is sincerely hoped, will be felt and appreciated by every individual. A single extract will suffice to show its spirit, and irresistible energy. "Shall our brethren at so great a distance, says he, shall they evince such zeal for our Theological Seminary, and we, in whose midst it is springing up, remain cold and indifferent spectators? Shall they who have so many burdens to bear, cheerfully take a part of this burden upon themselves, and we, whose lot has been cast in so favoured a country, hold back? Shall they *give liberally* while we who are so vitally concerned, *contribute sparingly?* Oh! let us not incur this reproach,—let us not prove ourselves the degenerate children of pious forefathers,—let us not so far depart from that liberal and benevolent character which our German ancestors always sustained, and which they handed down to us untarnished and unsullied." "Consider how little we have comparatively done for the cause of Christ Jesus—look at other denominations, look at our sister churches all around us, how active,—how liberal are they? Shall we then alone stand idle?" This is language that needs no comment, it cannot be misapprehended; and it is not only applicable to Mr. K's congregation, but to all others, who should rise in their strength, and evince their love to their Saviour, by supporting his school of the prophets. This noble performance does much credit to the head and heart of its amiable author, and we hope that his restoration to his beloved flock, after so long a separation, will be as great a blessing to them as individuals, as it certainly is, to our church general, as a community.

We congratulate the conductors of the Seminary press on the neatness of their typographical execution. If they are careful to be as accurate as they are elegant, they will deserve much credit. We could point out several errors, which ought not to have escaped the eye of a practical corrector of proof sheets.

CLERICUS.

Circulation of the Holy Bible.

The efforts of the Christians, to supply every citizen with the Holy Bible, cannot but call forth our unfeigned gratitude to God. Indeed it would appear, as if the glorious period is rapidly approaching, when

Jesus shall reign, where'er the sun,
Does his successive journies run.

Pennsylvania, New-York, and New Jersey, will very soon have accom-

plished the grand object now in view, for the most energetic measures have been adopted, to furnish every individual citizen with a copy of the Bible. Virginia is roused, and in Maryland, the friends of the Bible are active. The Young Men's Bible Society of Baltimore, resolved to engage in such operations, which are calculated to put the Bible into every house. The Bible Society of Washington, D. C. resolved to co-operate with their brethren, by exploring the District and adjoining counties, and to supply those destitute of the Scriptures with a copy.—In Frederick, measures were adopted for some time past, to explore Frederick county, and an Agent was appointed for the purpose. The Young Men's Bible Society of Frederick, very naturally met the sister society of Baltimore at once, and without delay, appointed committees to visit every house in the city, for the purpose of ascertaining the wants of the people. That Satan should bring into requisition all his means, to defeat the work of God, was to be expected, and hence the efforts of a Papist, to counteract the operations of Bible societies, by a most outrageous attack upon the Young Men's Bible Society—the motives of those who are at the head of the Parent Institution, and the condemnation of the English translation, cannot dishearten us. On the contrary, it only increases the zeal of those who love light, liberty and truth, whilst they are enabled to overcome the earlier, that enemy, who by his very assaults upon them, exposes his inability to sustain his ungodly cause. And surely, we are not too sanguine in our hopes, that the good sense of many, who have lived without the Bible, will induce them, to renounce that control, under which, they are compelled to receive doctrines, the truth of which, they are prohibited from examining, by turning to the written word of God.

Western Conference of New York.

Our Ministers and Churches in the Western part of the State of New York, for the purpose of promoting the cause of Christ, and resuscitating Lutheran Churches which had been languishing, established an annual Conference several years ago. Whilst this arrangement does not at all interfere with the prerogatives of the Synod of New York, the most energetic measures are adopted to promote and sustain every institution, calculated to extend the kingdom of our Saviour God, among our people. The Missionary cause especially, engages the attention of this Conference. At their 3d Session in January 1828, at Stone-Arabia, an immense concourse of people assembled to witness the installation of the Rev'd. J. D. Lawyer, and to be edified by the sermons and other

religious exercises performed by the different Ministers present. A very handsome collection was lifted, in aid of the Missionary operations. We cannot omit subjoining a very remarkable and interesting occurrence upon this occasion, which is published in the Lutheran Magazine, in connection with the general proceedings of the Conference.

Mr. Schultz, (a pious Layman,) informed the Conference that Mrs. Bortles, a poor widow, had contributed a small amount to the Missionary collection, which was yesterday taken up in the Church; and he asked the advice of the Conference whether, considering her destitute circumstances, it would not be proper to return to her the amount of her contribution.

Mrs. Bortles, who was present in the Church, then rose in her seat, and with strong emotions, manifested by her tears, stated to the Conference, that what she had contributed, was an humble offering, which in her heart she felt herself constrained to give—*that she had children in the West, who were famishing for the want of the bread of life*—that she hoped the Conference would retain her contribution, and that however small, she prayed that it might be attended with a blessing.

Anecdote of Monsieur de Voltaire, by one who knew him.—This gentleman forgets all his infidelity on two occasions: viz. when he is *sick* and when it *thunders and lightens*. He is so particularly afraid of stormy weather, that if he happen to be writing when the "clouds pour down their torrents, and the air thunders, and the arrows of the Almighty flash abroad," he'll call out in an agony of horror, for a bottle of *holy water*, and sprinkle himself with it from head to foot: and plentifully bedew the floors and walls of his apartments into the bargain. Immediately after which precaution, he orders *mass* to be said in his chapel; and the masses go on briskly one after another, until the thunder and lightnings cease. *But*, no sooner is the tempest hushed, than a clear sky, and placid elements settle him into a laughing Infidel again, and resuming his pen, he writes against Christianity with as much acrimony, zeal and want of argument as ever.

Franklin particularly endeavoured to convince young persons, that no qualities are so likely to make a poor man's fortune, as *frugality* and *integrity*. I was never discouraged, says he, by the seeming magnitude of my undertakings, as I have always thought, that one man of tolerable abilities may work great changes, and accomplish great affairs among mankind, if he first forms a good plan; and cutting off all amusements and employments that would divert his attention, makes the execution of the same plan his sole study and business.